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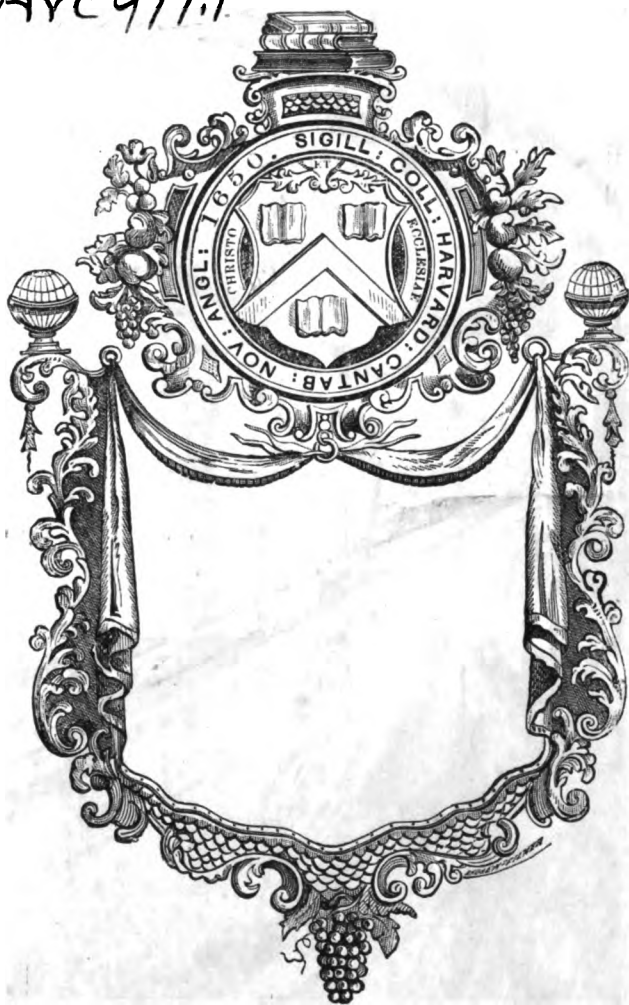
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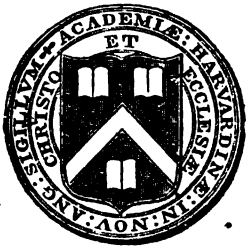
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Emblematic
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The American Antiquarian and Oriental Journal.

EDITED BY *Denison*
REV. STEPHEN D. PEET.

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WE would call attention to the Department of Correspondence in the AMERICAN ANTIQUARIAN. This department has been referred to by foreign magazines oftener than any other, and we have reason to believe that it is considered very valuable. We desire, however, that it become still more important, especially as we hope to make it a specialty in the bi-monthly. The contents will at least be more varied by this means, and we want to put into it as much interesting reading as possible. We would, therefore, solicit correspondence, and herewith enclose a list of topics on which we desire information. In addition to these, however, we would say that anything in the line of Notes and Queries will be acceptable, and we hope that all parties who are at all interested in archaeological study will favor us.

Address

STEPHEN D. PEET, *Editor*,
Clinton, Wisconsin.

THE Editor of THE AMERICAN ANTIQUARIAN desires correspondence and information on the following topics:

1. The Aborigines of North America, their language, traditions, customs, migrations, or early history and condition.
2. The Mound Builders, their relics, earthworks, symbols, modes of burial or other facts.
3. The Pueblos, or the early inhabitants of Mexico, New Mexico and Peru, or the Pacific coast, with accounts of the ruins, style of architecture and peculiar relics, styles of ornamentation, and any other fact of interest.
4. The discovery of the remains of the mammoth and mastodon, or the bones of man, or any traces of either man or the mammoth, in the geological strata preceding the present historic period.
5. Any evidences concerning the migration of the American races from either continent, by way of Behring's Straits, the Polynesian Islands, or by way of the Atlantic from the European or African coast.
6. Any comparison between the languages, relics, remains, skulls, skeletons, earthworks or architectural structures, symbols, hieroglyphics, inscriptions or other evidences of man in America, and the races of other lands, either in Japan, China, East Indies, Africa, the Polynesians or Siberia.
7. Any intelligence as to the origin of the various traditions among the aborigines, or of the serpent symbol and the sun worship, and other peculiarities of religion in America, whether it be by a comparison with the same customs in other countries, or by the accurate description of the facts as they are found in this country.

Correspondents will confer a favor if they will mention all discoveries, explorations and investigations made in any of these directions. The brief statement of facts, without any pains-taking in the form of the statement, provided only it be accurate and plain, will be very acceptable, and will materially aid in accomplishing the designs of THE ANTIQUARIAN. Address, Rev. S. D. PEET.

THE Editor of THE AMERICAN ANTIQUARIAN is collecting material for publication on the Native Races and the Prehistoric Antiquities of America. All persons who have in their possession books, pamphlets, unpublished manuscripts, or other papers on these subjects, will confer a favor if they will send a copy of the same to the address below. The object is to make this collection of the literature of Archaeology and Ethnology as complete as possible, and one which shall correspond to the many collections of relics which are being gathered in various localities. Newspaper articles upon the various discoveries of bones or relics and other prehistoric antiquities and upon local pioneer history, especially if containing accounts of the Indians and their history or traditions, are particularly desired. The Secretaries of Historical and Pioneer Societies, and of Academies of Science or Natural History Societies, are respectfully requested to forward copies of reports and proceedings, at the earliest opportunity, for notice; and publishers are also requested to send books on the above subjects for review in the Magazine.

THE ANTIQUARIAN is designed to be the medium of communication between students of Anthropology in all lands. An exchange of publications is therefore respectfully solicited from the various Anthropological and Archaeological Societies of Europe and other countries. Address Rev. S. D. PEET, Editor Am. Antiquarian.

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a month, while the woman replaced the damage, when she sought the husband, who being found, was treated to a sort of Indian "curtain lecture," when both returned very happily to the late unhallowed home.

THE EMBLEMATIC MOUNDS OF WISCONSIN.*

ANIMAL EFFIGIES; THEIR SHAPES AND ATTITUDES. By.

Lyman Draper
[A paper read before the American Association for the Advancement of Sciences, at Minneapolis, August 23, 1883.]

The Emblematic Mounds of Wisconsin have long engaged attention but are not yet fully understood. So many have looked upon them as mere objects of curiosity without giving any close study to them that an amazing amount of ignorance concerning them prevails among the residents in the very state where they are found.

It has even been doubted by some whether there were any such works as have been described under the name of effigy or emblematic mounds. The mounds exist in great numbers in the state, and in many places form conspicuous objects in the landscape. They abound especially on the borders of the many beautiful lakes of Wisconsin, and therefore may be seen and studied by citizens and visitors from a distance. They should be regarded as adding to the attractions of these places of resort, and be classified with other curious and interesting monuments of the world. At present they fail to secure attention, or if noticed are regarded as without significance and hardly worthy of a second thought. One reason for this is, that an opinion has arisen that the significance of these effigies cannot be ascertained; that an inscrutable mystery hangs over these silent monuments, and that nothing can be ascertained concerning them or their builders. This opinion has been strengthened by persons from whom different things would be expected. Intelligent writers and historians have maintained that there could be no solution of the problem, no breaking of the spell which holds them, and that it is folly to undertake to interpret the meaning of the emblems or to give any significance to the effigies. This position seems strange, especially where maintained by those who are in the habit of investigating closely and of grappling with hard problems. It has the effect, however, to strengthen the popular prejudice and to hinder investigation. The author has had opportunity for many years of studying these works, and has

* A paper similar to this was published by the Wisconsin State Historical Society, in the ninth report. We use the same cuts which were used to illustrate that. We hereby acknowledge our indebtedness to the Secretary, Dr. Lyman Draper, for the use of the cuts and for many other favors.

become so familiar with them as to know many things about them which are unknown to others, and therefore writes confidently concerning them.

The object of the present essay is not to maintain any theory concerning the object or the use of the mounds, or the significance of the effigies, but merely to portray and to describe the distinctive points. In the essays already published the situation of these mounds has been described, and certain peculiarities of them mentioned. They are, for the most part, situated on high points of land, where extensive outlooks are gained, and are often found in groups clustered close together. These circumstances have led the author to the opinion that some of them might have been used for burial places, the effigies representing the tribal totems or the private totems of the chiefs and prominent persons found in the mounds. The names of the persons buried might not be given in words, but could be given in a picture. Thus the mounds or the effigies of the mounds should be considered a kind of picture writing or hieroglyphics corresponding among these primitive races to the hieroglyphic inscribed in the monuments of the more cultivated races of the east. The private totems would in that case be the more primitive form of hieroglyphs, and these mounds be said to contain in their shapes this — the most primitive form of picture-writing. It is certainly true that the tribal totems were significant of names, the system of clans or gentes being shown by these totems and the names of the gentes expressed in them. It is possible that the same system prevailed among the Emblematic Mound-builders, and that instead of being portrayed on the tents, the totems were built into the soil and made expressive of the names of the clans or gentes resident in the different places. The author has also maintained that some of the mounds were designed for military defenses, and that they were erected on prominent places so that they might serve as signal stations or outlooks.

The opinion has also been expressed by the writer that certain groups of emblematic mounds were used for game-drives. Some of the mounds in these groups, especially the long tapering mounds which are often seen situated parallel to one another, were constructed as screens, behind which hunters might hide and where they might shoot into the game as it was driven through.

Still another object or use has been ascribed by the author, to the emblematic mounds. Certain mounds have been discovered situated around open places where every appearance indicated that there were ancient villages situated in them. It is believed that the mounds were constructed around the villages so as to form a sort of defense to them, the effigies serving a double purpose, making an imperfect wall and at the same time acting as a sort of protection or charm to the village, very much as the

totem posts found upon the northwest coast serve as a protection to the houses and villages there.

Leaving these points we proceed to a description of the emblematic mounds, taking as the especial object of study the animal effigies in their different shapes and attitudes. The present paper will be confined to one class. Future papers may describe other classes. The object set before us is to describe that class of effigies which represents land animals, especially the grazing animals, their shapes and attitudes and other peculiarities as four footed creatures. It has been found that the variety of attitudes expressed by the effigies is so great that only one class of animals can be considered, if these attitudes are to be given at all in detail or described with any satisfaction.

It is a singular fact that the Mound-builders divided the animals according to a strictly scientific system. We do not maintain that they understood science or were acquainted with the genera or species. It has been disputed whether the primitive mind was capable of these generic distinctions. Yet the fact that these divisions of the animal kingdom are strictly adhered to in the representations of the animals, shows that the Mound-builders were acquainted with them. They were true naturalists; they understood the habits of the animals, could delineate their peculiarities of forms, and knew the difference between the different species even better than we do. They were artists, also, but they were artists who were true to nature, for they understood and could delineate not only the attitudes and shapes of the animals, but they understood the significance of each attitude and could present in the effigies the very disposition or intent which the animals would express in the different attitudes. It seems sometimes marvelous that these people should so delineate the different class of animals and portray the individual species, and then give to each kind of animal so many different attitudes. Their way of delineating the shapes and attitudes was also singular. They depicted them as they saw them, and represented them, not as lying upon the ground, but standing or moving. The mounds are erected above the surface and the effigy is horizontal, the eye looking down upon it, but the animals are represented in the life-like attitudes. What is singular about them is that the different classes or orders of animals are represented in different ways; the land animals in one way, the water animals in another, and the birds in still another, showing that the builders had an acquaintance with these different classes. This method of representation is so uniform as to convince one that it was intended. By their shapes the different classes of animals may be ascertained or recognized, and by the attitudes the different dispositions of the animal can be learned and their hidden significance also apprehended.

In the former paper prepared on the animal mounds, the au-

thor divided the effigies into four classes, namely quadrupeds, birds, fishes and inanimate objects. Further study of the effigies, however, has revealed the fact that the mound builders divided the animals more correctly than this; they divided them according to their habits, as follows: Land animals, amphibious creatures, birds and fishes. They had a very singular way of designating these classes by the effigies. The study of the effigies has led therefore to the following classification; a classification in which the various orders of animals are made to correspond with the shapes of the mounds, the habits and character of the animals being portrayed by the effigies, the representations being so uniform as to give rise to the idea that the classification of the animals was intended.

I. *Land animals.* These are quadrupeds, but they are always represented in profile, two legs only being visible with the other parts of the body brought into relief by the mound. The attitudes are expressed by the different shapes of the mounds, but the profile view is distinctive of the class.

II. *The amphibious animals.* These are represented as sprawling or as seen from above, with four legs visible, the shape of the back and different parts of the creature also brought into relief, but the legs always on two sides of the effigy.

III. *Birds or creatures of the air.* These are represented in different ways, with their wings sometimes extended and sometimes folded, but always visible and made distinctive of the class. The attitude of the birds are varied, and are always expressive.

IV. *Fishes and water animals,* Represented without legs or wings, and with fins very rarely visible, but the body, head and tail brought into relief, and the attitudes of the creatures depicted by the various shapes of the mounds.

V. *Inanimate objects.* The author is not sure whether these mounds furnish any conventional forms or whether any significance should be ascribed to the effigies of this class, but would refer the reader to the article published by the Wisconsin State Historical Society for a view of the variety of objects embraced under this class.

It is remarkable that the habits of the animal should be shown by the effigies, but such is the case. The land animals are all of them represented in such a way that there need be no mistaking them. The different kinds of land animals are also given, such as the grazing, the fur-bearing and the beasts of prey. Each class is distinguished in a different way, but all of them are marked by the same peculiarity of being in profile. The amphibious creatures are also represented in all their variety, and the distinction between them and the land animals is plainly given.

The birds or animals which inhabit the air are represented in

such shapes as to be easily distinguished, and there is no difficulty in placing all the specimens under the third class.

The water animals, such as fish, craw-fish, tad-poles, etc., are represented without legs, wings or fins, and so can be easily classified under the fourth head, their shapes being always distinctive. The inanimate objects, such as badges, weapons, symbols, etc., unless studied closely, might be mistaken for animals or birds, and have been so mistaken by authors who have treated upon the subject, but after all may be easily distinguished if we will only notice the distinctive points.*

We propose to give under these different heads the different varieties of creatures, which are portrayed by the effigies making subdivisions under the different classes. In this paper we shall consider only the first class, namely, the land animals. They may be separated into several subdivisions and made to represent the animals according to their habits and other characteristics, as follows: (1.) Animals with horns, including all the grazing animals, such as the buffalo, moose, elk, deer, etc. (2.) Animals with tails, including the fur bearing land animals, such as the fox, wolf, squirrel, panther, and excluding the amphibious fur bearing animals, such as the otter, the beaver, the muskrat and other creatures of the kind. (3.) Animals represented as without horns and without tails. These animals are mainly beasts of prey, such as the wildcat, the lynx, though at times the rabbit and prairie dog and other creatures of the kind may be represented.

A great variety of the effigies of the land animals are found. This variety is owing not only to the different animals which are represented, but to the attitudes of the animals as well as to their shapes. Dividing them then according to the shapes and attitudes we find several classes.

1. Four-footed animals, with horns, their horns being represented by projections above the head. Fig. 1 represents an effigy of his class. It is presumably a



moose. The mound which has this shape, is situated near the village of Muscoda, in the Wisconsin river. It was first discovered by Mr. S. Taylor. He says: "Throughout this region embankments of this form are

Fig. 1. Moose, near Muscoda. TAYLOR. very numerous. Some have two parallel projections from the back of the head. In the present they seem to be so blended as to represent but one. It is very perfect in outline, 79 feet long and 24 broad."

Another effigy of a horned animal is given in Fig. 2. It is

* See Lapham's Antiquities, also article in the State Historical Report, Vol. IX.

evidently a moose. The moose is in the attitude of grazing. The animals are represented in attitudes which correspond to

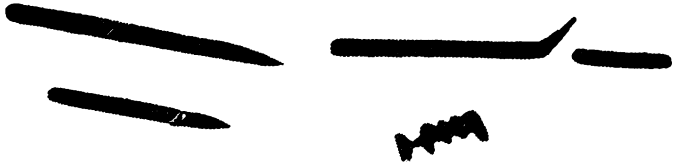


Fig. 2. A Moose grazing. I. A. LAPHAM.

their habits. Horned animals are, as a general, thing grazing in their habits. The moose is thus represented. The long, straight mounds adjoining probably represent a game-drive and the effigy may have been intended to represent the kind of game for which the drive was erected.

This group of mounds is situated on Honey Creek. It is described by Dr. Lapham in his *Antiquities*, but was plotted and surveyed by Mr. Canfield, of Baraboo. *

There are many other horned animals represented in effigy, the *Buffalo* being the most common. One such effigy was once visited by the author in company with several others near Beloit. This effigy is also situated near what the author considers to have been a game-drive. The outlines of the animal are very distinct and the effigy is a striking one. Mounds representing the buffalo have been described by Dr. I. A. Lapham, by Moses Strong and several others. Mr. Strong represents a row of buffaloes as in procession, following one another around the edge of a high bluff. He says: "From their appearance in the ground, no resemblance to any particular animal could be detected," but from the diagram given one could easily recognize the animal. Another group is also described by Dr. Lapham, and the effigies in the group are portrayed. Several of the figures in this are evidently the effigies of buffaloes. The location of these mounds is near the mouth of the Wisconsin River, on land adjoining the residence of Hon. Robt. Glen.

The buffalo so nearly resembles the elk and moose that it is difficult to distinguish it, but generally the attitude and the general shape will be so given by the effigy as to show what animal was intended. It is remarkable that effigies of buffaloes, moose and elk are more frequently associated with game-drives than any other animal.

* See Lapham's *Antiquities*, Page 70; also Plate 47.

The *Elk* is also represented in effigy. Two such effigies are described by Dr. Lapham in Plate 43, which represents a large group of mounds near Honey Creek, on section 18, township line range 6, east. The effigies in this case are also associated with a number of long mounds, which may have been intended to represent a game-drive. The group was situated near the residence of Mr. Mosely, close by the mouth of Honey Creek. These effigies are now nearly obliterated. Several effigies representing horned animals are also described by Dr. Lapham as situated near the Kickapoo river, section 6, town 8, range 5, west. A cut of these effigies is given herewith, and we leave it for the reader to decide whether they represent the buffalo or the elk. (See Fig. 3.)

The *Deer* is another animal which has been represented in effigy; but in a great variety of attitudes. A deer may be seen on the ground near the insane asylum at Madison. It has been engraved, and a wood cut is herewith presented (Fig. 4.) The engraving is, however, defective. There is in the mound no such division in the legs or horns. The effigy is also much smaller than would be gathered from the figures. It is in fact smaller than that of an eagle near by it. We however furnish the cut to show how much need there is of care in engraving the effigies. This representation was made by Dr. Wm. DeHart. We doubt, however, whether any effigy intended to represent a deer ever had the horns separate as this has. A cut is furnished which more truthfully represents the shape of the mound if it does not the shape of the animal (Fig. 5). It was first represented by Mr. S.

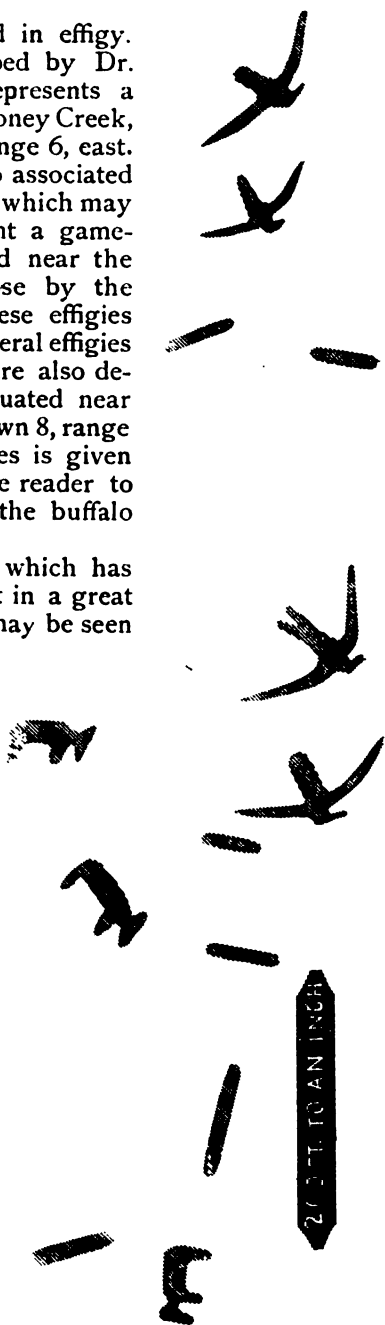


Fig. 3. Buffalo on Kickapoo River.

Taylor. He says: "It seems to have been intended to represent some fleet animal. It is about 100 feet in length, 18 feet in height.* This also was situated near Muscoda, in Grant county.

The effigy of a deer has been discovered by the writer, near Muscoda, on the Wisconsin river. It is one of a large group of mounds which has never been described. The deer was in a very striking attitude. Its head was erect with the neck curved back. Its legs were drawn up and the whole attitude expressed alarm. It was situated among a series of long parallel mounds which may have been intended as a game drive. The group is worthy of further study. Another figure resembling the antelope was found by Dr. Lapham, near Horicon.

Associated with the last group is an animal which appears to have "a short tail and horns, and is probably designed to represent some kind of deer." Judging from the diagram the effigy was that of an antelope.

We give here several cuts which represent horned animals. They are not representations of effigy mounds, but rather of inscribed figures. They are taken from the series of inscriptions seen on the walls of the pictured cave at West Salem. They are given for the sake of comparison. It will be noticed that in the picture cave the inscriptions are drawn with the outlines of the animals only, and no relief such as the mounds give. They are, however, given with the separate divisions of the legs and horns, and even the branches of the horns. They are not as symmetrical and do not represent the attitudes of the animal as well as the mounds do. It is more difficult to recognize the animal intended than it is by the effigy mounds. The animals are represented with legs at one side the same as they are in the mounds, but there is no uniformity. In one case the hoofs are pictured and only two legs are visible, but the horns are separ-

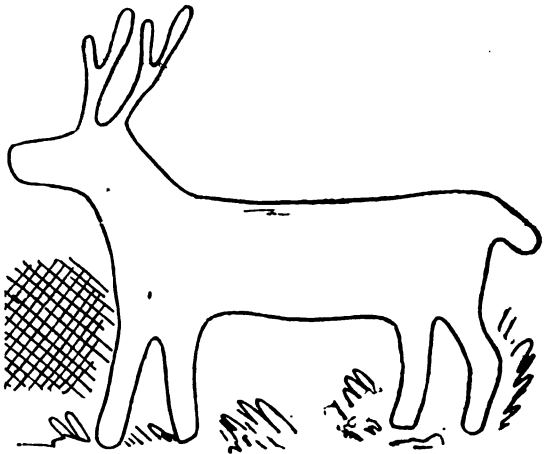


Fig. 4.



Fig. 5.

* See Smithsonian Contributions, Vol. I, Plate XLIII, No. 6, Page 130.

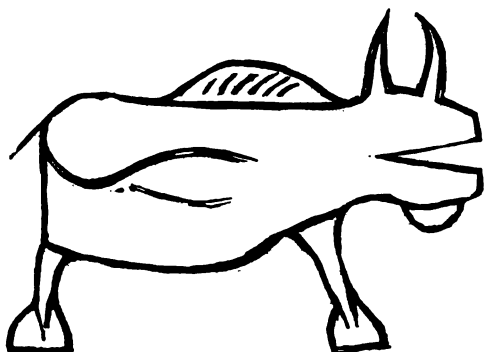


Fig. 6. Inscription of a Buffalo from Picture cave, West Salem

The next figure represents an animal with two horns, the legs separate; no hoofs; the eye visible and a bushy tail and a slight hump above the shoulder. This also is so awkwardly given that we cannot identify it. It may have been a female buffalo, and judging from the horns we should say that it was.



Fig. 7. Inscription of Female Buffalo.



Fig. 8.

The next figure represents an animal with branching horns. The legs, however, are represented differently, fore legs with a single line, hind legs with a double. Judging from the branching horns, the small head and the large rump, we should say it was a deer, and yet the difference be-

tween the deer and the moose and the elk is given more plainly and distinctly by the effigy and the mounds than by the inscribed pictures.

2. Among the effigies which represent animals in profile we find a large class which appear with no projections above the head to represent horns, but with projections at one side to represent legs and with prominent projections behind to represent tails, making this part of the animal distinctive. This class represents a greater variety than any other. It is a very interesting class. The attitudes of the animals are very striking

and the shapes throughout very expressive. The effigies generally represent the fur-bearing animals and are true to life. It will be found by study that the fur-bearing animals have heavier tails than any other class. These effigies do not include all fur-bearing animals for there are a few animals of this class as the wild-cat, lynx and rabbit, which although fur-bearing, do not have tails. The tail is distinctive between the two classes.

The shapes of the effigies of this class, so skillfully imitate nature as to show great familiarity with the habits of the animals.

We begin this series with an effigy which is very numerous and very prominent, but concerning which there may be some difference in opinion as to what animal is signified. We designate it as the effigy of the panther or mountain lion. We

give a cut of this effigy copied from the figures described by Dr. Lapham. The group, may be seen on the banks of Ripley Lake. Two of the animals appear as if they were in conflict, while the other has its head toward the bank overlooking the waters. A similar group was seen by the writer on the banks of Green Lake. The only difference was that the pair in conflict were here situated at right angles with the bank of the lake, and the passage way between them formed an entrance to a compass or open plat of ground around which were many other effigies. Another group, similar to this, may be seen on the bank of Turtle Creek, near Beloit, on land now crossed by the Mil. & St. Paul R. R. Here also the animals are in conflict, but they are arranged feet to feet, as panthers and all creatures of the cat-kind are likely to fight. A passage way between them also opens into a large group of effigies. Another effigy is found on the edge of this group, forming, as is the case at Ripley Lake, a third panther, but with the tail

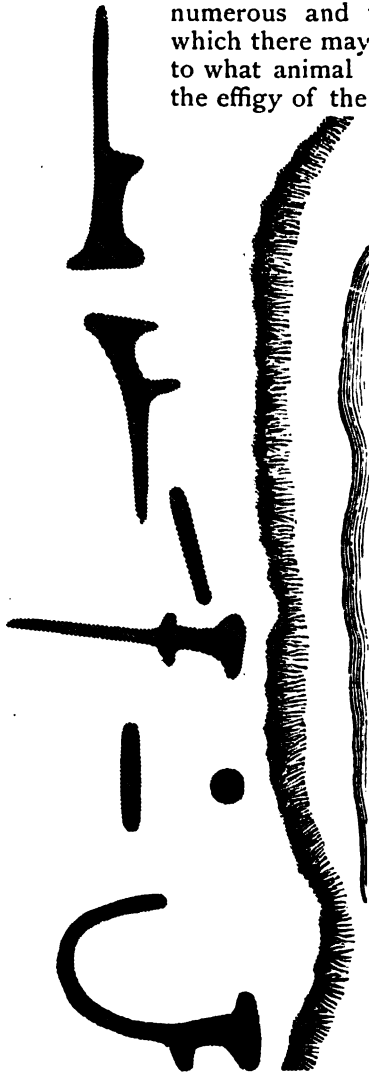


Fig. 9. Wolf or panther at Ripley Lake.

straight, and fronting the group, instead of being parallel to it, as here represented.

Another cut is given here to show what various attitudes and shapes this effigy assumes. (Fig. 10.) It is an effigy which has been called by Dr. Lapham a "battle axe," but was evidently intended to represent a mountain lion or panther or some such animal. It is situated on the banks of Lake Koshkonong in a group which surrounds a lofty conical mound, and a so-called altar mound. The conical mound was evidently used as a beacon or place for lighting fires, and the mound accompanying it may have been used as a sacrificial altar. The effigy corresponding to the panther on the opposite side is that of a catfish or bull pout. The attitudes of these two effigies are very expressive and will be noticed.



Fig. 10. Mountain Lion and Catfish at Lake Koshkonong

There are two of these panther mounds on the bank of Lake Monona, nearly opposite the capitol, about a mile south of the

city of Madison. They are situated in a prominent place overlooking the lake, but they differ from the pairs of panthers before described, in that the heads are turned inward and the feet outward, the animals apparently following one another instead of being in conflict. Another effigy of the same kind may be seen on the side of a ridge between Lake Wingra and Lake Monona, half a mile south of the depot. Two more have been seen and plotted by the writer on land adjoining to the south of Gov. Washburn's place, now the Catholic Asylum for the Sisters of Charity. One of these effigies is in a very striking attitude, the animal being represented as crouching. The legs are drawn up, the form stretched out, the head erect, and the whole effigy representing the animal (evidently a panther) as resting. We can almost see the tongue lolling and imagine how the animal looked while panting and basking in the sun.

The effigy is situated on the banks of a lake near a marsh, but stretched out on a gentle slope where the sun would fall unimpeded by any forest. Several other effigies of this kind have been seen by the writer on the summit of a hill near the cemetery, at Madison. A long line of straight oblong mounds interspersed with effigies of various kinds stretch from the cemetery southward. They are situated in a dense forest of wood with a great deal of undergrowth which renders them difficult of access, but they form a very interesting group of mounds. Another effigy of this kind was visited by the writer during the last summer (1883), in company with Rev. A. A. Young, near New Lisbon. This effigy represented the panther in a striking attitude, but very different from that found anywhere else. It is situated on the banks of a small stream near a group of other mounds, and near a place which has long been frequented by the Indians as a dance ground or place of festivity.

The animal is pictured as leaping along the edge of the stream towards the group of mounds. It seemed to the writer when examining the mounds at this locality, that a part of the group was intended as a trap for game and that the animal is represented as leaping toward the trap eager to secure his prey. Other effigies of the same kind have been seen on the edge of a swamp and near the site of an ancient village at Great Bend, on the Fox river. This is a very interesting group of mounds, the village being situated on a prominent tongue of land with various effigies surrounding, but one of the effigies a panther, standing and looking into or through an opening or guarded way into the very site of the village itself. The shape of this effigy is peculiar. The body is attenuated as if the animal was suffering from hunger, nearly starved, the legs large in proportion, the tail long and straight, the head erect, but the whole form as if in the attitude of waiting and watching.

A mound similar to this in some respects, differing from it in having a heavier body, at least not so lean, but resembling it in the attitude of watching, was seen on the opposite side of the stream or marsh, about a half a mile from the village site, and near a large cluster of caches. The caches were situated on the banks of the swamp, hidden away from observation in the midst of a forest, and close by them, apparently guarding them, was this panther effigy. This is not the only place where the panther is seen guarding the caches, for Dr. Lapham has described such an effigy as situated in the midst of an ancient cornfield near the city of Milwaukee. A large mound is immediately in front of the animal and the cache is in the mound. This effigy was formerly situated on a part of the city known as Sherman's addition. "It may be considered," Dr. Lapham says, "as a rude representation of a wolf, or a fox, guarding the sacred deposit in the large though low mound immediately before it. The body of the animal is 44 feet, the tail 63 feet in length." We can imagine the effigy to be that of a she-wolf.

* One of the most striking effigies of this class is represented by Dr. Lapham as situated five miles south of Burlington, on section 26, township 2, range 19. "It is a solitary mound, with a curved tail and large at the extremity. It is situated on a gently sloping hillside and the road passes directly over it. It is a very unusual circumstance to find such a mound," Dr. Lapham says, "disconnected from other works but we could not learn that any others existed in the vicinity."†

A very interesting group of mounds among which are several effigies of panthers may still be seen in a good state of preservation on land formerly belonging to Mr. Isaac Bailey, twelve miles north of Burlington, and three miles west of Great Bend. This is the place called Crawfordville by Dr. Lapham, though there is no village there and never was. The place was also mentioned by Mr. R. C. Taylor as one described by the papers as containing a group of mounds resembling lizards, alligators and flying dragons.

These effigies occupy ground near the Fox River, which slopes gently toward the river at the north, their heads pointing up hill toward the south or southwest, their bodies and tails being all parallel with one another. The group covers a surface nearly half a mile in length and is crowded thick with effigies of various kinds. One of the panther effigies in the group is described by Dr. Lapham under the name of a lizard, it is 286 feet in length, about 30 feet in width, and varies from two to six feet in height. The group has been visited by the writer, and Dr. Lapham's description proves to be correct with the excep-

* See Lapham's *Antiquities*, page 17, also Plate IV, Fig. I.

See Lapham's *Antiquities*, page 24, also Plate XIII, No. 1.

tion that two effigies are left out from the plate, one of them the effigy of a panther and the other of a turtle. Dr. Lapham has also described an effigy of this kind as situated near Waukesha on a height of ground a little east of the village. It was one of the best or most perfect effigies discovered by that author and is well represented on the plate, but no description of it is given. We have dwelt thus closely upon this effigy because it is a very important one.

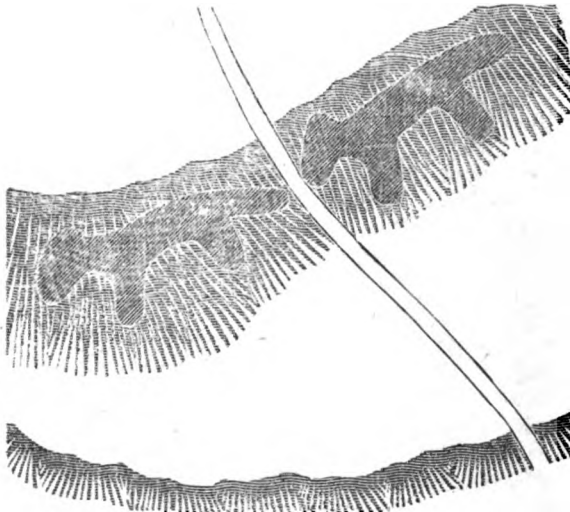


Fig. 11. Fox effigies ten miles west of Madison. R. C. TAYLOR.

There are other effigies which belong to this class besides those of the panther, and we now proceed to describe the effigy of the Fox.

We give a cut of two mounds which probably represent foxes. These mounds were surveyed by Mr. Taylor and Prof. Locke. They lie on the borders of a prairie in a wood-

land on the edge of a gentle slope. A short distance to the west of them is a natural swell of ground with a tumulus on the top of it overlooking it. An old Indian trail passes between them and the military road followed the same line. Mr. Taylor suggests that the figures were intended to represent the fox, but Prof. Locke remarks "that they have an expression of agility and fleetness and may have been intended to represent the congar or American tiger, an animal still existing in the region."

The fox is distinguished by its head. In this case, however, the figure has too large a head for the fox, and so we are uncertain whether it is a fox or a wolf which is represented. The wolf is generally exhibited by the effigies in a conventional shape, with the head straight out, as may be seen in Fig. 15, No. 20. There are, however, different kinds of wolves, and it is possible that this effigy in Fig. 11 was designed for one kind and that in Fig. 15 another. The fox is unmistakable in Fig. 14. We give Fig. 11 because these mounds are quite marked, and the effigy may have been intended for that of the fox.

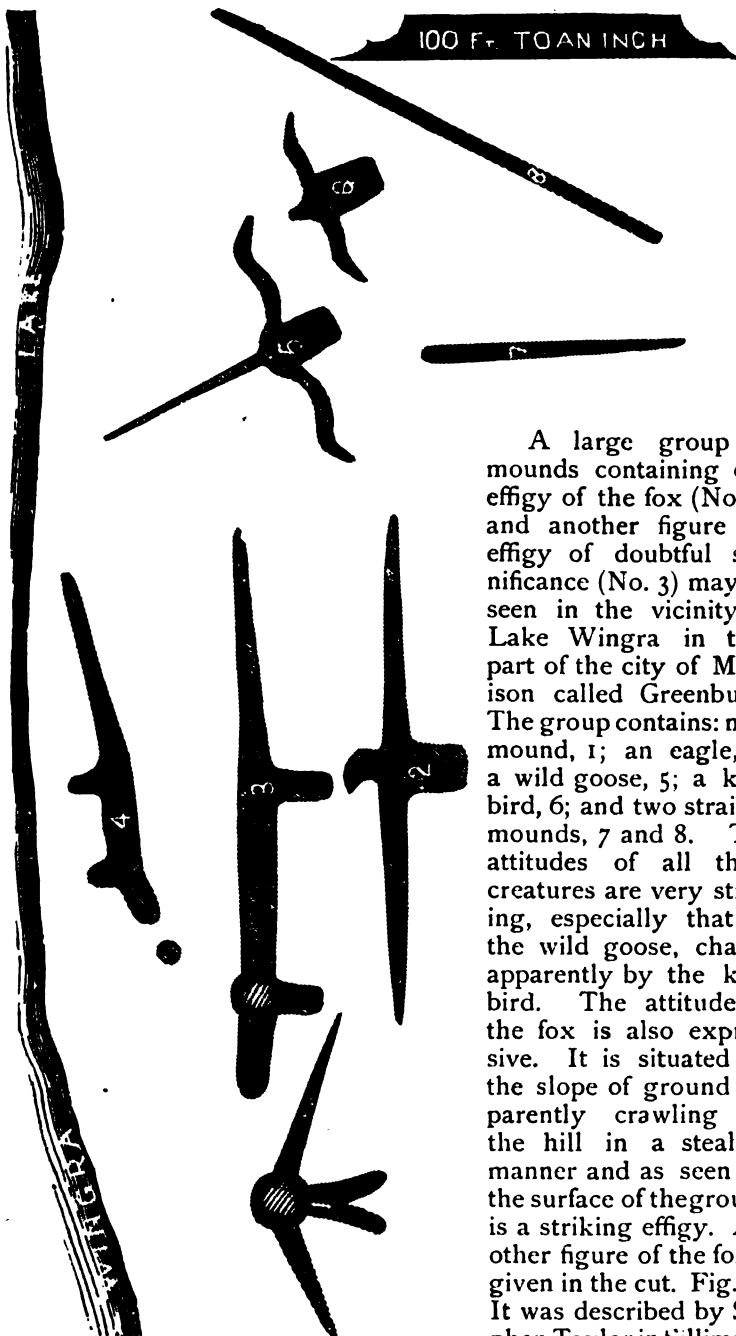


Fig. 12. Mounds at Lake Wingra. S. D. PEET.

A large group of mounds containing one effigy of the fox (No. 4) and another figure or effigy of doubtful significance (No. 3) may be seen in the vicinity of Lake Wingra in that part of the city of Madison called Greenbush. The group contains: man mound, 1; an eagle, 2; a wild goose, 5; a king bird, 6; and two straight mounds, 7 and 8. The attitudes of all these creatures are very striking, especially that of the wild goose, chased apparently by the king bird. The attitude of the fox is also expressive. It is situated on the slope of ground apparently crawling up the hill in a stealthy manner and as seen on the surface of the ground is a striking effigy. Another figure of the fox is given in the cut. Fig. 13. It was described by Stephen Taylor in Silliman's

Journal. It was situated on the Wisconsin river. A series of mounds, fifteen in number, extend along an eminence three hundred yards and placed at intervals of about twenty five feet apart. It is the same in which the effigy of a woman was seen. The fox was at the end of the row.*



Fig. 13. Fox on Wisconsin River
Sec. 83, T. 9 R. 1 W.

Several effigies resembling the fox are described by Dr. Lapham, as having been seen at Lake Horicon. Others are described by the same author as having existed at Mayville. These are represented in figure 14.



Fig. 14.

Another fox was also surveyed by Prof. Locke. It was situated about ten miles east

of the Blue Mounds, amid a group of other mounds of other kinds.

The Prairie wolf. The effigy which is most frequently represented in profile is one which is somewhat difficult to identify. We have named it the prairie wolf to distinguish it from the panther. It resembles the panther in many respects, but in no case is represented with the head erect as that animal is.

Two specimens of the wolf effigy may be seen in Fig. 15. Nos. 20-21. This group is situated not far from the group described in Fig. 8, on the same height of ground, near lake Koshkonong. The other figures are effigies of a turtle, No. 17, of birds, Nos. 22-23, of oblong mounds, Nos. 18-19-24-25, of a badge or some unknown object, No. 16, and of an enclosure, Nos. 26 and 28. There is a resemblance between this effigy No. 20, Fig. 15, and that given in No. 3, Fig. 10. The effigy here is not so large or straight, but resembles it in other respects. This group of mounds, with the enclosure, has already been described by the author.†

Another locality where the wolf effigy may be seen is at Horicon on the Rock River. This group has been described by Dr. Lapham. We quote his words.‡ (See Figs. 16-17.)

"The mounds are situated on the high banks of the river on both sides. There are about two hundred ordinary round mounds in the neighborhood. * * * * *

* See Squier and Davis Smithsonian Contributions Vol. I, pp. 130, Plate XLIII. No. 9. See Silliman's Journal, Plate 7, No. 4, 1883.

† See report of State Historical Society, Vol. 9.

‡ See Antiquities. Plate XXXVII; also page 55.

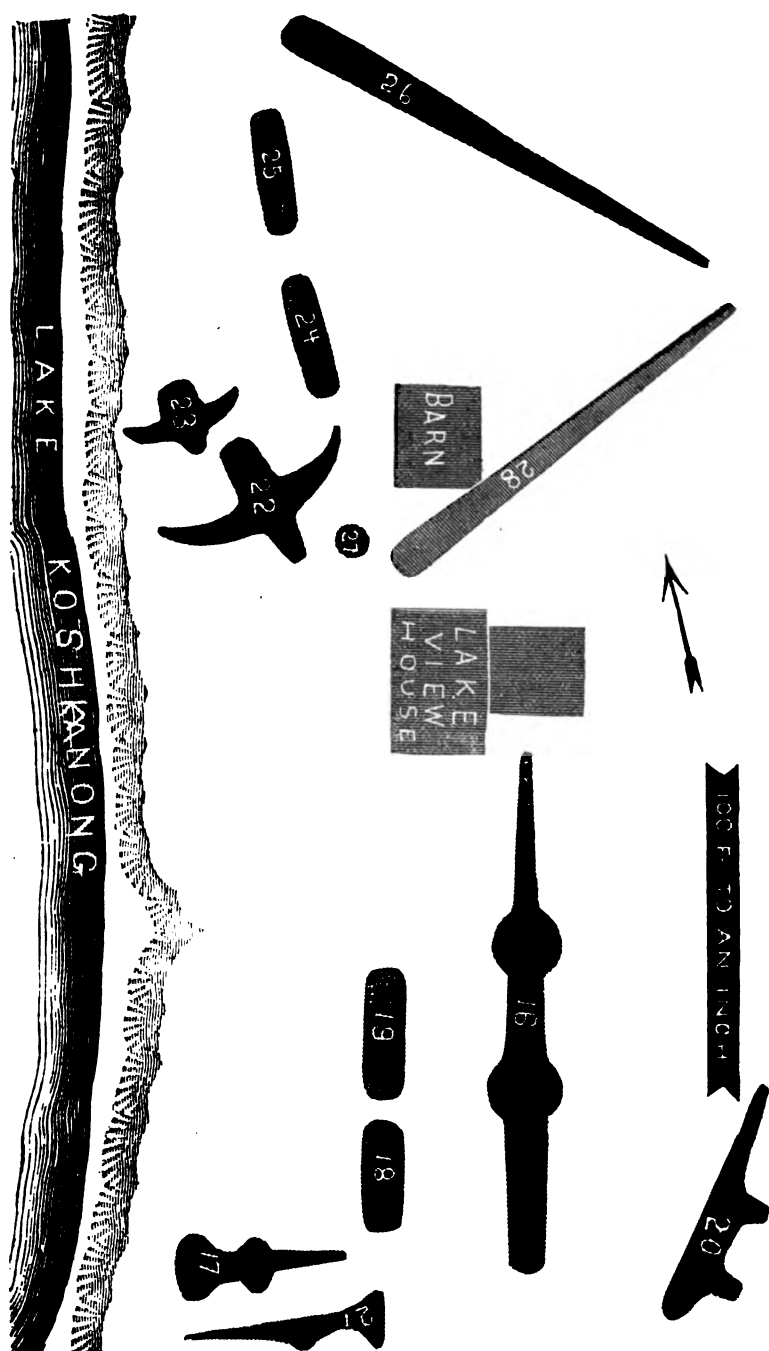


Fig. 15.

"There are sixteen mounds of the cruciform variety. They are not placed in any uniform direction, some having the head toward the north, some toward the south. There are two composite figures, one on each side of the river near the centre of the group. If these are animals performing the same action, it is difficult to decide what the animal or the action may be which was intended. Yet it can hardly be supposed that these works could be erected without design. 'The animal form No. 3,' (referring to the fox) is repeated with slight modifications seven times. It may be intended to represent the Otter. The celebrated Sauk chief, Black Hawk, formerly had his residence at this point."

Dr. Lapham seems to have mistaken the effigies calling the birds crosses and the foxes otters, but we quote his words as he plotted and described the two works. The locality is an interesting one, as the proximity to the lake made it a favorite resort to the natives through many generations.

It will be noticed that there are on the two cuts five or six of those bird-figures called crosses; that the figures called foxes may have been intended to represent the fox, the weasel, the otter and the mink, as each effigy is different from the other. The figure with the long, straight tail may have been intended to represent the squirrel, and the effigy of the wolf is on figure 16, at the upper part. We give the two cuts, however, to show the variety which may always be noticed in the effigies.

Other specimens of the wolf effigy may be seen in good preservation. Three of them are still visible on the college grounds at Waukesha. They have been described by Dr. Lapham, but have been recently visited by the author.* Several others were formerly visible at Milwaukee, but these have been destroyed by the growth of the city. Two in the first ward; five in the second ward; three more on the school section, not far from Milwaukee. Several effigies of the wolf were also visible near Sheboygan. Mayville is a locality where effigies of this kind were formerly prevalent.

The *Otter*, *Squirrel*, *Skunk*, *Weasel*, *Mink*, *Beaver*, *Raccoon*, *Woodchuck* are four-footed creatures, which are sometimes seen in effigy. They are not so numerous or so marked, but their peculiar shapes may be traced amid the other effigies and their peculiarities may be seen. All of them, however, have the distinguishing features which mark all the animals of this class, namely, a long tail attached to a small body, on which two legs only are visible, and they on one side of the body. They are distinguished from one another by the shape of the body. The position of the tail at times also indicates the animal intended. If

* See plates XVIII, XXI, Lapham's Antiquities.

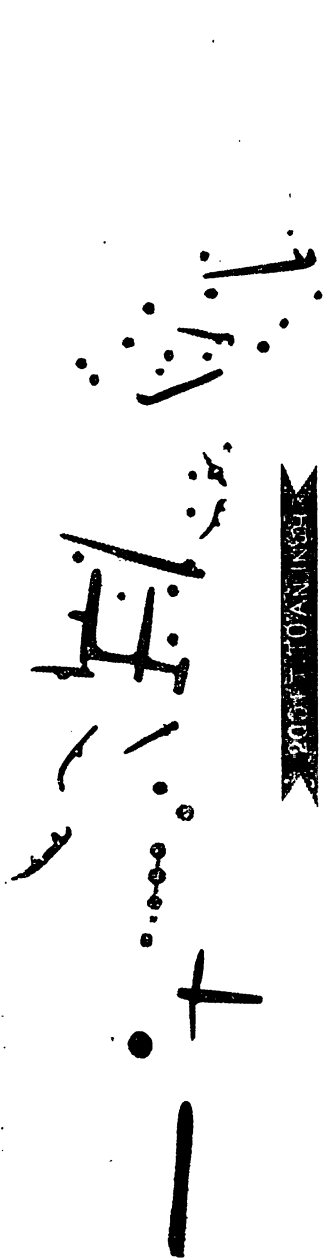


Fig. 16.

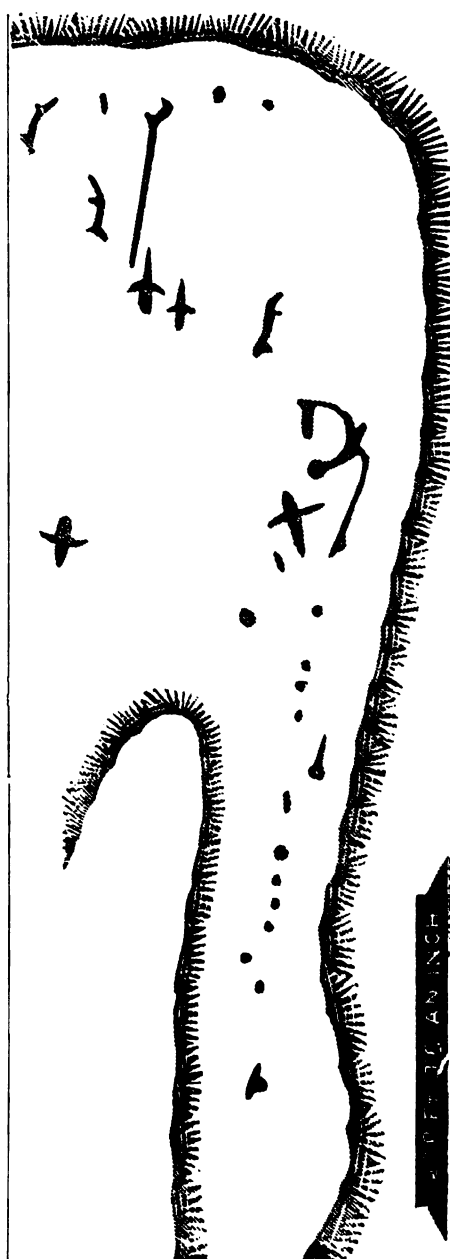


Fig. 17.

EFFIGIES OF VARIOUS ANIMALS AT HORICON.

one will examine the cuts last given he will see that some of the animals have the tail drooping, the body long and slim, and the head raised. This may be a fox, but the same figure, when the body is heavy, especially in the hind quarters, and the neck and head are small, would better represent the otter. Occasionally effigies are seen where the body is very long and slim, the head and neck slim, but raised, and the tail dragging. Such an effigy we take to be the weasel. Another effigy in this group may be taken for the raccoon or woodchuck, the shape of the effigies being marked by the round or rolling position of the body, without any head visible. Several such effigies may be seen in the foregoing cuts (Figs. 16-17). Differing from this is the effigy of the squirrel. It is marked by having the tail erect. A small cut is given which contains the figures of these three animals, the otter, coon and the squirrel (Fig. 18).

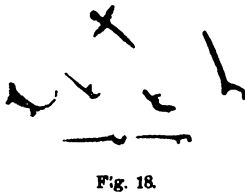


Fig. 18.

We call attention to the peculiarities of each one of these as they may help to distinguish the effigies, and enable us to identify the animals by the effigies. They have not been sufficiently studied by other parties so that their shapes indicate the animals intended. The writer, however, has traced them so often as to be able to distinguish them. The headless animals may be taken to either represent either woodchucks, coons or animals of this kind, and they are to be distinguished one from another by the body being straight or rounded, while the animals with long necks and small heads may be considered as otters, weasels, foxes and wolves, and these are to be distinguished from one another by the shape of the body, whether short or thick or long and slim. Two animals can be distinguished by the position of their tail. The squirrel generally has its tail raised. It is sometimes straight, sometimes crooked at the end again is seen lifted above the head. The skunk, on the contrary, has a short tail curled upward, a small head, and resembles the dog. The effigy might be taken for that of a dog.

With these remarks upon the distinguishing feature of the different animals we proceed to show where the different animals have been seen.

The Squirrel. Dr. Lapham has given the effigies of the squirrel in several positions as seen in different places. At Sheboygan two squirrels are depicted among a group of effigies among which the coon and woodchuck are also seen.*

A squirrel was seen by him near Jefferson associated with one of these headless animals, possibly a coon.† Another is described at Pike Lake.

* See plate 12, Lapham's Antiquities. These effigies Dr. Lapham calls lizards.

† See plate XXXVI, No. 4, Dr. Lapham's Antiquities.

One at Mayville. Two at a point near the Wisconsin River, Town 5, Section 10, Range 7 East.†

Two squirrels may be seen on the cuts which are descriptive of the works at Lake Horicon; and one on the small cut descriptive of the works at Mayville.

A squirrel may be seen on the ground formerly belonging to Gov. Fairwell, adjoining the Insane Asylum, at Madison. It is a very striking effigy. The squirrel is represented as sitting erect on its haunches, with the tail curved back and above its head. The effigy of the squirrel is about 30 feet long, but the tail including all its curves is about 300 feet long.

The Otter. This is an effigy which is quite common. It was first discovered by S. Taylor, and is described by Squier and Davis.*

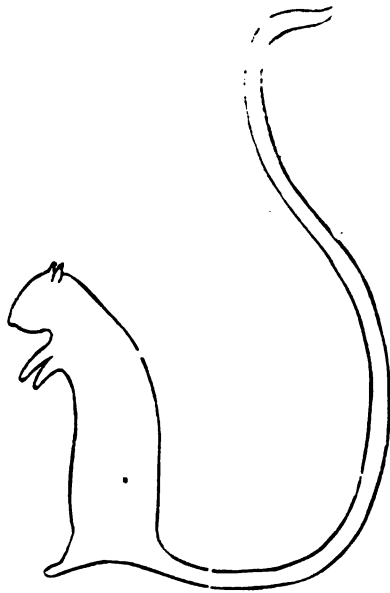


Fig. 20.

The situation of this particular effigy is near the Blue river in the Wisconsin valley. We give a cut of it. The length of the animal is 57 feet; length of head and neck about 30 feet; length of tail, 45



Fig. 21.

feet; width of body, 15 feet. Other effigies similar to this kind may be seen on the cuts descriptive of the work at Horicon. It is, however, sometimes difficult to distinguish this effigy from that of the fox, though Dr. Lapham, who has studied the mounds at this place, frequently mentions the otter, and says that this figure which appears so often among the mounds is probably the otter. We have called it the fox. The narrow neck and head, perhaps, should distinguish the otter from the fox, and so we grant Mr. Lapham's position.

The Weasel is another effigy often found among the emblematic mounds. The writer has seen one such effigy near Green Lake. The weasel appears to be springing upon a bird which is within a few feet of its mouth and which is fluttering to escape. Both animals are transfixed and appear very strange as they retain these striking attitudes. The mounds convey the idea as distinctly as

† See plate XLVIII, Lapham's Antiquities.

* See Smithsonian Contribution, Vol. I, Plate XLIV., No. 6.

if they were a picture. A specimen of the weasel was seen by the writer at Baraboo during the recent trip. The dimensions of the animal are as follows: Total length, 263 feet; head and neck, 30 feet long; the body, 100 feet long; tail, 133 feet long. The weasel may be recognized in the cuts of the works at Horicon.†

The Coon. This effigy is depicted by Dr. Lapham in several localities. The mounds described as situated near Milwaukee, may have been intended to represent wolves, but they lack the head, and so possibly might have represented coons instead. Several mounds at Lake Winnebago resemble coons as much as they do wolves. One mound in the group at Sheboygan was evidently intended to represent this animal. The writer has seen the effigy of a coon at Green Lake. This effigy, however, differs from any other which has been described. It represents the coon as just having lighted upon the ground from off a tree. The animal is sprawling, with four legs bent on either side of the body, the head flat and tail curved. The effigy of a coon may also be seen among the group of mounds at Horicon. (Fig. 16.)

We give a cut here which will show the distinguishing marks of these effigies. It is a cut of mounds found at Waukesha.

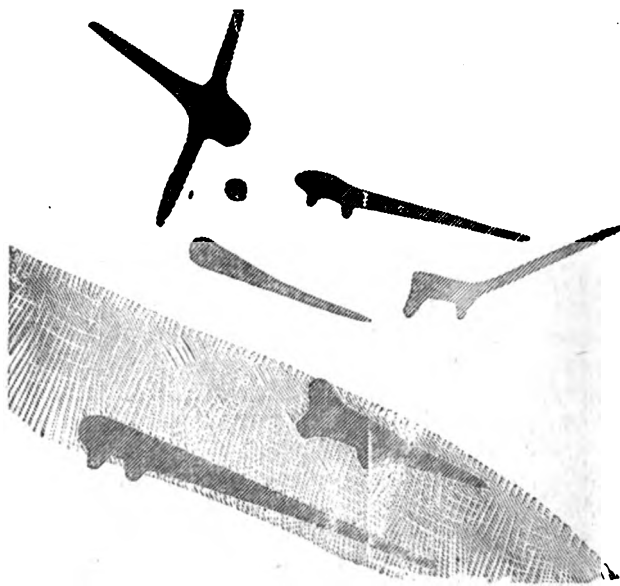


Fig. 22.

Of the seven effigies in this cut the first may be considered as that of a wolf, the second that of the panther, the third that of the squirrel, the fourth the coon, the fifth an effigy of a catfish,

† See also Lapham's Antiquities, Plate XXXVII.

the sixth a bird. This group has been described by Dr. Lap-
ham. He says: "It is three miles west of Mayville. The road
from Mayville to Horicon passes directly by it, it will be observed
that all the figures of this group have their heads in one gener-
ally southwest direction, except the cross which, as is almost
always the case, has a course almost directly opposite. From
the extremity of the longest mound which is on the highest
ground, a general view of the whole may be seen."

ABRAHAM'S OFFERING OF ISAAC.

BY REV. J. N. FRADENBURG.

Ur, while yet the world was young, was a capital city. The
soil of Chaldea was the gift of the Euphrates, and was of un-
rivalled fertility. Professor Rawlinson says: "This region
was amongst the most productive on the face of the earth;
spontaneously producing some of the best gifts of God to man."
Perhaps here was the very spot where the Lord God "planted
a garden." Dr. Birch believes it to have been "the cradle of
Semitic civilization, highly civilized and densely populated at a
time when Egypt was still in its youthful prime." Semitic,
Hamitic and Japhetic peoples were very early found dwelling
together in this garden of the Lord. Ur was a walled town,
several centuries old, at the time when Terah and his family
dwelt there.

The moon-god was the presiding Deity of the city. With
great ceremony the royal "monthly prognosticators" wor-
shipped the "light that rules the night." Abraham often
watched them as they chanted their hymns, offered their sacri-
fices, observed the omens, and held courts of justice. So relig-
ious were the inhabitants of Ur, that the very bricks were
stamped with devotion. The worshipper praised the moon-god
in hymns which ascribed to him many noble titles. He was
called "Lord of Rest"—the Sabbath rest. One of these hymns
has been called a "magnificent ode of pristine idolatry." Other
divinities were worshipped, even the whole host of heaven.
Here scripture informs us, "Terah, the father of Abraham, and
the father of Nahor, served other gods." Amid this rank poly-
theism, where the One God, though perhaps dimly recog-
nized, was practically ignored, Abraham received his early
religious education.

There were many bloody sacrifices offered to the gods in
this quaint old city. A hymn exultingly declares that "blood
ran like water." Nor were human sacrifices wanting. The
men of Sepharvaim on the other side of the Euphrates, whose
temple was built by the king of Ur, "burnt their children in

fire to Adrammelech and Anammelech, the gods of Sepharvaim" — the sun-god and goddess. The earnest, though darkened soul thought to propitiate the gods by offering his own children upon the bloody altar. We learn from an inscription that it was a custom for a man to give "his offering for his life, and astronomical signs are named under which it would be propitious to sacrifice a son "on the high places." There is also mention of the sacrifice of the first born son, and again the sacrifice of the only son. The question of the prophet; "Shall I give my first born for my transgression; the fruit of my body for the sin of my soul," was answered in the affirmative in Ur, when Abraham dwelt there a boy. Perhaps Terah's family connections brought him much in contact with the teachings of Chaldean priests. The Talmud says that Terah's wife was "the daughter of Karnebo;" *Karnebo* is "servant of Nebo," one of the Chaldean gods.

Terah joined in the great Semitic Immigrations, and led his family six hundred miles to Haran, another ancient and idolatrous city. So thoroughly settled were the inhabitants of Haran in idolatry that as late as the fifth century of the christian era, Sabæan worship was still practiced. That the family of Terah uttered no distinct protest against this gross superstition we may be quite sure, whatever Abraham's personal and private views may have been. In Haran, Terah died and was buried, and Abraham assumed the leadership of the family.

With great possessions and with a great retinue, perhaps more than a thousand persons in all, Abraham, at the command of God, journeyed to Canaan. The religious surroundings of Abraham were worse than ever before. The pictures which remain to us of the religion of the Canaanites are frightful in their gloom and awful in their cruelty. Lenormant says: "Around this religious system gathered, in the external and public worship, a host of frightful debaucheries, orgies and prostitutions, in honor of the deities, such as we have already described at Babylon. No other people ever rivalled them in the mixture of bloodshed and debauchery with which they thought to honor the Deity." Creuzer declares: "This religion silenced all the best feelings of human nature, degraded men's mind by a superstition alternately cruel and profligate, and we may seek in vain for any influence for good it could have exercised on the nation." Human sacrifices still reddened the altars.

In Egypt, whither Abraham journeyed, there was a purer religion; but if at this time Egypt was under the rule of the Shepherd Kings, the Hyksos or Hittites, as is more than probable, that religion was at its worst. Professor Maspero says: "The Egyptian religion, without being officially adopted, was tolerated, and the religion of the Canaanites underwent some modifications to avoid hurting beyond measure the susceptibility of the worshippers of Osiris." If we may believe Man-

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The emblematic mounds of Wisconsin.
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